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AN

ABSTRACT

OF THE

Troubles in *POLAND*

In the Year 1715.

WITH

Political Remarks and Reflections.

In which are ſhewn,

1. The *Methods* uſed to *ſet up* a *Tyrannical Government*;
2. The various *Cauſes* of *Sedition*; And,
3. The dreadful *Effects* and fatal *Conſequences* thereof.

Occaſion'd by a Paper entitled, *The* TRUE BRITON.

——*Is there not ſome* choſen Curſe,
Some hidden Thunder *in the Stores of Heaven*,
Red with uncommon Wrath, *to* blaſt *the Man*
Who owes his Greatneſs *to his* Country's Ruin?

ADDISON's *Cato*.

LONDON:

Printed for A. MORE near St. *Paul's*, and ſold by the Bookſellers of *London* and *Weſtminſter*. 1723.

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Printed for A. MOORE near St. Paul's, and Sold by the Booksellers of London and Westminster. 1715.

To the Worſhipful

HUMPHRY PARSONS

AND

FRANCIS CHILD,

ESQUIRES,

ALDERMEN and SHERIFFS of *London* and *Middleſex.*

SIRS,

AS *the following Pages are occaſion'd by ſome Paragraphs in the moſt* PUBLICK SPIRITED PAPER *that has appear'd in* England *theſe many Years, I thought they ought to be dedicated to* thoſe Perſons, *who make the* beſt Figure *in that Paper, and are recommended as the* Examples *and* Patterns *of that*

PUBLICK SPIRIT, *which it is* expreſsly *written to* imprint *upon the* Hearts *of all* true Engliſhmen.

After this I need no more tell You, *Gentlemen, that the* Paper *is the* TRUE BRITON, *than I need tell the* World, *that the* Illuſtrious Examples *I mean are Mr.* PARSONS *and Mr.* CHILD; *Men ſo* ſtrenuous *and* zealous *in the* Defence *of the* Liberties *of their* Fellow-Citizens; *Men, whoſe* ſteady Conduct *and* unſhaken Virtue, *neither* Menaces *nor* Favours, *neither* Inſinuation *nor* Intereſt, *was ever capable to* biaſs; *Men, who ſhew that it is their* glorious Reſolution *to purſue the* Publick Good *in* Preference *to their own* Private Advantage; *Men, whoſe* Characters *are therefore, properly ſpeaking,* Themes *only* fit *for ſuch an* exalted *Pen to celebrate, as has already undertaken that* Task, *with as much* Applauſe *to the* Author, *as the* Author *juſtly gives to his* Subject.

But as you are both congratulated *upon the late* GALLANT STAND, *which you made for the* CITY LIBERTIES, *by* all *the Degrees and Ranks of Men from the* higheſt *to the* loweſt: *And as among the* Applauſes *of their* Betters, *the* Acclamations *and* humbler Voices *of the innumerable*

innumerable honeſt Vulgar, *are no* unwelcome Sounds *to the Ears of a* Patriot *truly* Generous; *ſo you muſt permit whole Crowds of* lower Writers *to addreſs you on this Occaſion, and to follow* (*tho'* faintly) *the* bright Example *of ſo* ſuperior *and* leading *a* Genius, *who is* imitable *in the* Eſteem *which he* expreſſes *towards* you, *tho' he is* inimitable *in the* eloquent Manner *he has of* expreſſing *it. Our being* Strangers *to* you, *ought to be* no Bar *to our* Addreſſes, *ſince* you *are ſo* well known *to us all by your* Merits.

What I have here preſented to your View, is, the Calamities *of the* Poliſh *Kingdom*; *which* Calamities *were firſt cauſed by* Sedition, *that* Sedition *by* Diſſenſions, *and the* Diſſenſions *were firſt cauſed by* Evil-deſigning Miniſters, *who miſleading the* King *by* barbarous *and* inhuman *Counſels*, excited *the* Hatred *of their* Fellow-Subjects *againſt that* Royal Perſon, *whom they were choſen to* recommend *to the* Love *of his* People. *Nor could I* delight *to dwell on ſo* melancholy *a* Theme, *but that as* Contraries, *the nearer they are placed, are the* brighter; *ſo* ENGLAND, *compared with* POLAND, *ſhines like a* VENUS *placed near a* LAZAR *by the Painter. And I can take Occaſion of* congratulating

lating *you upon that Scene of* Felicity, *which at preſent bleſſes our Kingdom, during this Auſpicious Reign, by the* wiſe *Adminiſtration of* thoſe, *who are with* ſo much Juſtice *placed at the* Helm, *for* our Good.

I could ſingle out ſeveral, *but particularly* ONE GREAT MAN, *whoſe* uncommon Merits *ought to be in a very* particular *Manner* RECORDED, *for an* Example *to others*; *whether we conſider his* Management *of* Publick *Affairs or his* Private *Virtues, the* Inſtruction *and* good Example HE *has* given *in the* Injoyment *of his* better Fortunes, *and the* ſuſtaining *of his* worſe; *in* habituating *himſelf to an* EASY Greatneſs, *in* Repelling *his* Enemies, *in* ſuccouring *his* Friends *in all* Traverſes *of* Fortune; *in* every COLOUR *of his* Life *maintaining an* Inviolable Fidelity *to his* Sovereign: *But I underſtand not the* Art *of ſuch* High-ſtrain'd *Praiſes, and muſt leave them to thoſe* Impartial *and* Eagle-ſighted *Writers, whoſe* Eyes *can bear the* Shine *and* Glitter *of a* Court, *without being* Blinded *or* Dazled, *and whoſe* Hearts, *no doubt, being* nearer *this* GREAT Perſonage, *muſt* more warmly dictate *to their Pens*.

DEDICATION.

Be it at preſent the full Height *of my* Ambition *more* plainly *to* commend *the* Magiſtrates *of the* Town *which* I *inhabit, and be it* THEIR higheſt Praiſe, *that they acted, all their Lives, like* TRUE BRITONS *and* HONEST CITIZENS, *among which* Number *I ſhall endeavour* always *to* prove my ſelf *according to* my Station, *as being the* only ſure *Way of being* Number'd,

SIRS,

Among Your moſt Devoted

And Faithful Humble Servants,

W. E. B. J.

DEDICATION.

Be it at present the full height of my Ambition more plainly to command the Magistrates of the Town which I inhabit, and be it THEIR highest Trait, that they acted, all their Lives, like TRUE BRITONS and HONEST CITIZENS, among which Number I shall endeavour always to prove my self according to my Station, as being the only True Way of being Numbered,

SIRS,

Among Your most Devoted

And Faithful Humble Servants,

W. E. B.

THE INTRODUCTION.

THERE is nothing more certain than *this* Maxim which the *True Briton* advances in the Paper, which occasions the following Pages, "That a Kingdom can never be "happy, where the Intereſt of the King "is oppoſite to the Good of his People, "and when a Prince is obliged to over- "turn the Bulwarks of Liberty in order "to maintain himſelf on the Throne."

The Distractions in *Poland* have made many Persons talk differently of them; some accusing the *People* of *Sedition*, others the *Government* of as much *Severity*, as if it was even *Tyrannical*. I shall therefore set down the *Acts* of Tyranny, as they are recounted by *Aristotle* in his fifth Book of *Politicks*, and shall afterwards proceed to shew the *Causes* and *Nature* of *Sedition* and *Rebellion* from the same Author, and take the Liberty of Commenting upon his Words. I shall by no means take upon my self to determine arbitrarily, Whether that Government ought to be tax'd with Severity and Tyranny, or whether that People have been justly accused of Sedition and Rebellion. I shall only give the Reader an impartial Account of what was transacted both on the Side of the King, and on the Side of the People at that Time of Day, according to the most authentick Accounts; and then leave them to decide this Point of *National Controversy*.

But

But I must take Leave to premise, that there cannot be a better Rule for judging right in this Matter, or that will help the Reader more eaſily to come to a Determination about it, than their having always an Eye to the four following Paragraphs, laid down by that *Noble Prince*, that *Pious* and *Learned Prelate*, the *Duke* and *Archbiſhop* of *Cambray*.

All ſorts of Government are of Neceſſity imperfect, becauſe the Supreme Authority muſt of Neceſſity be truſted in the Hands of thoſe, who are but Men; and all kinds of Government are good, when the Governors act by the *great Law* of the *Publick-Weal*. In Theory *ſome* certain Forms appear more *eligible* than *others*; but in Practice we find, that the Inconveniencies, to which *all* States are expoſed, thro' the Weakneſs or Corruption of Men, (all ſubject to the ſame Paſſions,) are pretty near *equal*. It very ſeldom fails, but the

MONARCH or the SENATE is WHOLLY influenced and led by TWO or THREE Men.

The Happineſs then of Human Society is not to be obtain'd by changing and overturning the eſtabliſh'd Forms, but by ſuggeſting to Princes, that the Safety of their Government depends upon the Happineſs of their Subjects; and by inculcating upon the People, that, in order to their ſolid Happineſs, there muſt be a Subordination. LIBERTY, without *Order*, is a *Licentiouſneſs*, which brings *Arbitrary Power*; ORDER, without *Liberty*, is a *Slavery*, which ends in *Anarchy*.

On the one hand Princes ſhould be taught, that to govern with an unlimited Power is a Madneſs, which proves ruinous to their juſt Authority. When Sovereigns accuſtom themſelves to know *no other Law* but their *Abſolute Will*, they ſap the Foundations of their Dominions: There will come a

ſudden

ſudden and *violent Revolution*, which, inſtead of *reſtraining* their *exceſſive Power*, will *irrecoverably* put an *End* to it.

On the other hand, the People ſhould be made ſenſible, that Kings being liable to Hatred, Jealouſies, and involuntary Miſtakes, which have terrible but unforeſeen Conſequences, are to be pitied and excuſed. *Men* are *unhappy*, in that they are to be govern'd by a *King*, who is *but* a *Man* like themſelves; for it would need a *Divine Wiſdom* to *reform* and *conduct* them: But *Kings* are not leſs *unfortunate* being *but Men*, (that is to ſay, *weak* and *imperfect*,) to have ſuch a *numberleſs Multitude* of *corrupt* and *deceitful* Men to govern.

Every Reader that is *judicious* and *impartial*, and will keep this *Rule* religiouſly in his Eye, cannot fail, when he ſhall come to the End of this little Fragment of Hiſtory, of paſſing a *right Judgment*, whether the *Prince*, *Miniſtry*, or the *People* is moſt to blame,

blame, and which of them ought to be accuſed; which of them is guilty, and deſerves to ſuffer for all thoſe numerous Troubles, which have ſo long perplex'd and diſtracted the Kingdom of *Poland*, involving it in Civil Wars, and bringing thoſe late flouriſhing States well nigh to their final Ruin.

CHAP.

CHAP. II.

Of the Ways formerly used to set up Tyranny.

ARISTOTLE tells us, that the most *effectual Methods* to set up Tyranny, were,

To debase and diminish Men eminent for Merit; to turn out of Office Persons of the greatest Courage; not to permit Assemblies, Merry-meetings, or any manner of Entertainment or Discipline among Subjects; likewise to take special Care that they never accustom themselves to Things that will bring them to have a Greatness of Heart, to be high-spirited, and full of Confidence. Schools and all other Societies were forbidden, and Measures were taken to break off the Correspondencies

dencies of Mankind; becauſe, where they had Acquaintance, they could the more eaſily repoſe a Truſt in one another.

The next Thing was, to *march* and *countermarch* both *Domeſtick* and *Foreign Troops* about the Streets before the Doors of the Citizens. This made it impoſſible for the Subjects to keep any Plots ſecret; and they grew every day more and more out of Heart, by being perpetually kept in Curb.

Then there was a great Matter in having Spies and Liſteners (whom we in our modern Phraſe uſed to call *Lions*) ſent about to diſcover what the Subjects did and ſaid, becauſe they were always kept in mortal Dread by thoſe People, and durſt not ſo much as ſpeak, or even whiſper their own Minds.

There was another ſly Artifice, which conſiſted in ſetting Friends to backbite one another, and making them fall out; in bringing the Populace to pick Quarrels with the Nobility, and putting the richeſt

richeſt ſort of People together by the Ears.

The next *Knack* of *Tyranny* was Impoveriſhing the Subjects by any *Trick*, *Project*, or *pernicious Scheme* whatſoever, on purpoſe that they might not be able to look about them, but have ſo much of their own Buſineſs upon their Hands, that they might not find Time for Plotting.

A Kingdom is preſerv'd by its Friends; but it is the Property of a Tyrant to diffide even in his Friends, as if all People had a Mind to deſtroy him, and becauſe it lay principally in the Power of his Friends to do it.

We may however reduce all that has been ſaid to *Three Heads*, conſidering that a Tyrant has *Three* Things principally in his Eye, which he labours for ever to bring to paſs.

The *firſt* is, That his Subjects may be faint of Heart, and weak of Head; becauſe your People of little Courage, and without Opportunity of joining in

Counſel, are not apt to be plotting againſt any body.

The *ſecond* is, That they may be made to have a Diffidence in, and Jealouſies of, one another; for Tyranny can never be defeated, till ſome good People can come together firſt, and place a mutual Confidence in one another. And for *this* are *Tyrants* everlaſtingly mauling the *Good* and *Virtuous* as *Nuiſances* to the *State*, not only becauſe they will *not* be treated as *Slaves*, but becauſe they are *true* and *faithful* both to themſelves and others; and becauſe they will *not* by *any Means* be *brought* to turn *Informers* againſt themſelves, or other Folks.

The *third* is, That they mayn't have Power to put any thing in Execution; becauſe as it is not a common Thing to be trying of Impoſſibilities, ſo no one will attempt the Ruin of Tyranny, when he deſpairs of the Power of effecting it.

To these *Three Ends* tend *all* the Designs of *Tyrants*; and we may reduce all their *Tyrannical* Feats and Doings to these Suppositions.

1. That the Subjects can have no Belief in one another.

2. That they cannot make any Strength or Power.

3. That they are all cow'd, and become a Parcel of dastardly Cowards.

The first Fragment out of the Polish *History.*

The *Manifesto* publish'd by *Wradislau Gurzinski*, Mareschal of the confederated Crown-Army of *Poland*, in the Year 1715, imports,

1. 'That the *Saxon* Troops were 'grown an insupportable Burden to 'the Natives: That, in order to terrify them, different Bodies of those 'Foreigners were *march'd* and *counter-march'd* up and down several Parts of 'the Kingdom: That every Palatinate 'groan'd under the Exactions of the

'heavieſt Contributions, and innume-
'rable other Miſeries: That therefore
'they were not blameable by any one,
'for having confederated to prevent
'their Ruin.

2. They farther complained, 'That
'the Commiſſaries enrich'd themſelves
'out of what ſhould ſubſiſt the Army:
'That it was not ſafe ſo much as to
'*think* of the great Damage ſuſtained
'by the Nobles; their Rights and Pri-
'vileges loſt; their Liberties, and even
'their Lives precarious to every Suſ-
'picion

3. 'That their Colours and their
'Pay had been taken from them, their
'Officers ſhot to Death, and every Way
'taken, that could poſſibly be taken,
'to intimidate them." So that they ſuffer'd under all the ſevereſt Marks of a Tyrannical Government; from which it is the Duty of all good Subjects to reſcue themſelves.

Then the General of the confederated Crown-Army concludes his *Manifeſto*, by *diſavowing*, ſpecifically, all manner

ner of *private Aims*; and he *invites* all the *Palatinates*, without *Fear* or *Delay*, to *join* with *Him*, until their Country ſhould enjoy a *profound Tranquillity* both at *Home* and *Abroad*.

CHAP. II.

Of the Cauſes of Sedition.

THAT *Prince* of *Politicians*, as well as of *Philoſophers*, *ARISTOTLE*, who was gifted with an *univerſal Genius*, and on whoſe Maxims I form my Diſcourſe, ſays, That the *Cauſes* of *Sedition* may be reckoned to be about *ſeven* in Number, and little more.

The firſt he names are *Profit* and *Honour*; becauſe for them (ſays he) People may be ſtirr'd up, not only merely to gain them to themſelves, but likewiſe

wise, because they see others more advanced, some *justly*, some *unjustly*. The other Causes are *Injuries*, *Fear*, *Pretendence*, *Contempt*, *excessive Advancement*, *Shame*, *Negligence*, *Alterations by little and little*; that is, *a Jarring and unequal Mixture of Men and Things*. Thus far *Aristotle*. I shall now proceed to explain and set down Examples correspondent to every Cause of Sedition, for the better understanding the Evils, that proceed from them, and what Remedies are the most proper to apply.

The first Cause of Sedition is *Avarice*, which consists in *pillaging* either the *Publick* or the *Private*. The *Publick*, by converting the Produce of the Kingdom's Revenues, Tallies, Aids, Confiscated Estates, Subsidies, and Taxes introduced by Publick Necessity, more to private than publick Use. This Crime was call'd, among the old *Romans*, *Peculatus*, and the Judgment given thereon *Repetundæ*. Or when after trifling away immoderate Sums, a Prince or Magistrate makes unreasonable Exacti-

ons

ons upon the Subjects; It is ſaid to be committed on the *Private*, when the *Poorer* Sort are ſwallow'd up by the *Rich*. This Vice is deteſtable among Magiſtrates, and renders them infinitely odious.

Honour is ſometimes the Cauſe of *Sedition*. It is convenient in the Diſtribution of Honours, that Regard be had to the Quality and Sufficiency of Perſons, leſt a Publick Charge ſhould fall into unworthy Hands. They muſt riſe by Degrees from little Offices to great; No incapable Perſon muſt be admitted by any means. The only way of coming to a Poſt ſhould be by Virtue, Capacity, and Diligence, and ſhould not be got without for Love or Money. For where unworthy Mortals are advanced, and inſufficient Wretches prefer'd before able Perſons; where thoſe who have done no Publick Services, get the upper Hand of thoſe that have; where *Miſcreants* are *honour'd*, and *Publick Thieves* are *reſpected* like *Patriots*: There *Men* of the *greateſt Goodneſs*

and

and *Merit*, provided they have *Spirit*, will be apt to give into *Sedition* ſometimes to *gratify* their *Revenge*.

Exceſs of *Authority*, *Riches*, and *Friendſhip*, veſted in any *particular Set of Men*, is another *mighty dangerous* Cauſe, and ought to be very timely prevented. For, where a Thirſt of Glory, and Ardour of Praiſe, bear particular Men too forward, there will be ſome that will make Head againſt them; and thence ſprings another *Source* of *Sedition*, and ſometimes a *Civil War*.

Now and then *Sedition* ariſes out of *Fear*. Some are afraid of being puniſh'd for their ill Practices, and others imagine ſome Evil will come upon them, and ſo riſe to prevent it: Such was the Conſpiracy of *Catiline*, as may be ſeen in *Saluſt*'s Hiſtory and *Cicero*'s Orations.

In any *Government* where there are PARTIES, *Contempt* will cauſe *Sedition*; ESPECIALLY if the PARTY that is EXCLUDED from the *Government* have the NUMBERS ON THEIR SIDE,

and

and place a CONFIDENCE in THEIR STRENGTH. For where there is *Contempt*, there never can be *Obedience*, not even from a *Servant* to a *Maſter*, nor to a *Father* from a *Son*. It has been remark'd, that *Beaſts themſelves* have ſome Regard to the Quality of thoſe whom they ſerve; and we read, that *ALEXANDER* and *JULIUS CÆSAR*'s *Horſes* would neither *ſuffer* any body *elſe* to get *upon* their *Backs*. No wonder therefore among us *Men*, if the Opinion we have of ſome Perſons Prudence, Juſtice, Conſtancy, Knowledge, Goodneſs, Modeſty, and other Virtues, nouriſhes and keeps alive our Obedience towards them; and that the *contrary Vices* will provoke *Subjects* to *rebell* againſt their *Lords* and *Maſters*. Conſequently, *as ſure* as Policies, *maintain'd* by the *Juſt*, the *Valiant*, the *Moderate*, muſt *proſper*; *ſo ſure* muſt a Government *upheld* by *Wicked*, *Deſigning*, and *Intemperate* Men, be cover'd over with *Sedition*, and *run hoodwink'd* to its own *Ruin*. Nothing *ſooner* brings this

Contempt upon *Magistracy*, than where there are MANY UPSTARTS in *Dignity* and *Preferments*.

A *disproportionable Encrease of any one Set of Men* makes a *Monster* of a *Government*. There is as much *Harmony* in a *well-framed* Constitution, as there is in *Musick*; and as a Note *out of its Place*, or that is too *high* or too *low*, creates a *Discord*; so do Men, *out of their Places*, by being either too *high* or too *low*, turn the *Harmony* of *Government* into *Havock* and *Confusion*.

SEDITION happens sometimes merely out of *Negligence*, by letting People into a Share of Offices, who dislike the *Form* of the *Government*; As if, for Example the *Venetians* should choose a *Duke*, or the Cardinals a *Pope*, that was not of their Religion; or, as if the King of *France* was to create one a *Great Constable* or a *Chancellor*, that *abhorr'd* the *Regal Dignity*, and whose Principles were avowedly *Antimonarchical*.

Some great Changes in a State come through *Alterations* by *little* and *little*,

and

and have very small Beginnings: As in the *Seasons* of the *Year* we are brought by *Degrees* from a great *Frost* into the *Sultriness* of the *Summer*; and from the most *violent Heats* into the *hard Depths* of *Winter*.

It is *customary* for the *Native Inhabitants* of a Kingdom scarce ever to *agree* with *Strangers* and *Foreigners* that come to live among them; Of this we have many Examples.

The *Zancheians* having *receiv'd* among them the *Samians*, were at last by them *beaten* out of their City.

The *Amphipolitans* harbour'd the *Chalcidians*, and met with the *same Fate*.

The *Syracusians*, who deliver'd themselves from *Tyranny* by keeping *mercenary Troops* and a *Foreign Force*, and *Naturalizing Strangers* for *Citizens*, were so pester'd by them, that they were forced to come to Blows for it.

The *Antissians* received the Men *banish'd* from *Chio*, and were made *Exiles* themselves by Force of Arms for their Pains.

The People of *Byzantium* entertained ſome *Foreigners*, and by good Luck diſcover'd a Plot among them before it was too ripe, and ſo turn'd them out again in good Time, but with much more ado than they took them in.

For *Confirmation*, we may add to theſe many more *modern* Examples; but we will content our ſelves with one from *GENEVA*. Many Strangers, as well *French* as others, on account of Religion, were never wiſh'd well by the Natives of that City, although they brought the Town a great deal of Advantage, and made it, from being almoſt uninhabited and beggarly, as it was before, a rich and populous Place. Several Conſpiracies were cook'd up againſt them, to diſperſe them from thence, or to put them to the Sword; particularly that which one *Perin* contrived and plotted againſt them in the Year 1506, which began to be put in Execution, when even *Calvin* himſelf ruſh'd in among the Points of naked Swords, and offer'd himſelf a Sacrifice

to appeaſe the Tumult, as *Beza* tells us in his Life.

Where *Equals* are *unequally* treated, they always think themſelves *injured*, and mutiny out of Diſcontent; and *this Cauſe* of Sedition is what *Ariſtotle* calls *Diſſimilitude*, that is, *a Jarring and unequal Mixture of Men and Things.*

Sometimes a CITY goes into SEDITIONS according to its SITUATIONS; as at *PARIS* during the *Factions* of *Orleance* and *Burgundy*, the *Inhabitants* of the *Town* ſtood againſt the *Univerſity*: And *Philip de Comines* ſays, that in *Arras*, there were Walls and Ditches between the *Suburbs* and the *City*; and the Gates were ſhut *againſt* the *City*, as long as the *Burgonians* were *Maſters* there, but afterwards, on the contrary, when the *French* got the *upper Hand*, the *City* ſhut its Gates againſt the *Suburbs*; becauſe the *City* was more *affected* to *France*, the *Suburbs* to *Burgundy*.

The

The ſecond Fragment out of the Poliſh *Hiſtory.*

If we only look back to the *Poles Manifeſto*, we ſhall find, that *Ariſtotle*'s Doctrine, and Experience, the Miſtreſs of Truth and Wiſdom, ſay the very ſame Things. For 1*ſt*, The *Avarice* of the Commiſſaries, in enriching themſelves out of what ſhould ſubſiſt the Army, and *Pillaging* every Soldier, 2*dly*, The *Poles* loſing their *Honours*, and deſiring to regain them, 3*dly*, The *Injuries* done them in the Loſs of their Privileges, 4*thly*, Their *Fear* in having their Lives precarious to every Sulpicion, 5*thly*, The *Saxons*, whom they readily permitted to come in among them at firſt, *altering* their Behaviour, and growing by *little* and *little* very formidable Gueſts, and, from being treated as Strangers and Foreigners, beginning to Lord it over the Native Inhabitants, 6*thly*, The *exceſſive Advancement of theſe Foreigners* to Places of *Profit* and *Honour*, beyond

beyond the *Natives*, who had their Colours and Pay taken from them, and their Officers ſhot to Death, And, 7*thly*, A *Set of their own Fellow Subjects*, by a *Jarring and unequal Mixture of Men and Things*, UNNATURALLY *joining* with theſe FOREIGNERS to *oppreſs* the *major* and *better* Part of their *Countrymen*: All theſe are the *Cauſes*, which the *Poles* aſſign and give in, as a *Plea* for their *Riſing up in Arms*.

CHAP. III.

Of the Evils *and the* Changes, *and the vaſt* Revolutions, *which theſe Cauſes produce in States; and that* ſpeedy Remedies *ought to be applied to them.*

ARISTOTLE lays down this Poſition, that thoſe *Seditions* are very *dangerous*, which ſpring up between the *principal Heads* of a Nation, and that one ought to appeaſe them as ſoon as poſſible, without letting them take Root, or grow by any manner of Means whatſoever.

SEDITIONS may owe their Birth to very ſmall Beginnings: However, do but neglect thoſe Beginnings, tho' never ſo ſmall, and, before you know where you

you are, they will augment immenſely, and not only ſpread their Contagion through Houſes, Boroughs, Towns, but through whole Provinces and Kingdoms themſelves. For this Reaſon one ought to ſmother them, as ſoon as ever they come out and appear; or rather hinder them, if poſſible, from ever coming out at all, by retrenching their *Cauſes* by *Temporal Providence*, and *Political Prudence*. As in *Phyſick*, beſides the *Therapeutic*, that is invented to *heal* Diſtempers; there is the *Prophilactic* too, which either by *Exerciſe* and *Diet* prevents Diſeaſes, or by *Purging removes* the *Cauſes* of them.

Violent is the *Effect* of *Sedition*, that has once got *Head* among the *Chiefs* of any *Nation*. Witneſs the *Parties*, that were in *France*, in *Charles* the Sixth's Reign, between the Dukes of *Orleance* and *Burgundy*. Witneſs in *England*, in the Reign of *Henry* the Sixth, the Houſes of *York* and *Lancaſter*, who drew into their Quarrel all the two Kingdoms. Witneſs, in fine, the Diviſion of

Pompey and *Cæsar*, which troubled not only *Rome* and *Italy*, but put all *Asia*, *Egypt*, and *Spain* into *Turmoil*: It disturbed not only the Country and Provinces subjected and tributary to the *Roman* Empire, but gave a huge Alarm to all the neighbouring Kingdoms and Allies round about, who universally rose, and follow'd the Fortunes of *one* or the *other*.

Such Evils and *such Difficulties* in a State as these, *True Politicians* ought most industriously to *obviate* at the very first. Wise Princes and Governors of Commonwealths are not only to regard the *present* Posture of Affairs, but to have a *careful* and *vigilant Eye* to *future* Ills, and timely and seasonably provide against them, by a good and prudent Conduct, and give out the *Orders* of the *Hour* in a due *Crisis*. Because 'tis easy to remedy Dangers, that we see stand at bay, and faintly threaten us from afar; but if we demur, and stay for their Approach, and let them come rowling on too near, the Remedy grows out of Season, and the Mischiefs incurable.

rable. The Simile between *this* and *that* which the Phyſicians give out of a *Hectick Fever*, is very *pat* : That Diſeaſe, at its *firſt Coming*, is *eaſy* to *cure*, but *hard* to *know* ; but if it's neither *known* nor *remedied* at the *Beginning*, it ſoon becomes *eaſy* to be *known*, but *impoſſible* to be *cured* : juſt in the ſame Manner it fares with all States and Governments ; becauſe when the Evils and Inconveniencies, that ſpring up from Day to Day, are foreſeen, one may readily enough put a Stop to them ; but, when by reaſon of one's not having known them time enough, one has let them go on to that paſs, that they grow viſible to every common Eye, then every ſort of Remedy is deſperate ; 'tis too late to engage the Minds of Men, when Miſchief has done its Work, and carried them over into another Intereſt.

The third Fragment of the Poliſh *Hiſtory.*

No ſooner is this *Manifeſto* publiſh'd, but immediately a great Number of the *Poles* appear in Arms in the *Upper Poland* and *Lithuania*. The Confederate Parties took it in their Turn now, and hunted the *Saxons*, ſcouring after them through the whole Country. They laid Villages under Contribution, deſtroy'd all the Forage where-ever they came, in order to ſtarve their Enemy; and even in the very Beginning proceeded on ſo fiercely, that they alarm'd *Warſaw* it ſelf, and attack'd a Part of its Suburbs. Immediately after the Nobility of the *Palatinate* of *Ruſſia*, to the Number of 15000 mounted and appear'd in the Field. The Palatines of *Voldinia*, *Sendomir*, and *Siradia*, and the Nobility of *Samogitia*, join'd the reſt of the Confederates, and next the Nobility of *Beltz* and *Lublin* follow'd their Example; and even four Companies of *Walla-*

Wallachians came into the ſame Meaſures, together with the beſt Regiment of Dragoons under the Crown-General, to whom by their Deputies they ſignified, that they were reſolved, at all Hazards, to deliver their Country from *Foreigners*. The Palatines of *Maſſovia* and *Podlachia* aſſured them that they would perſiſt to the *laſt* likewiſe in the ſame Military Reſolutions.

Thus theſe *Sparks* of *Sedition* roſe into a *ſmall Flame* at firſt, but ſoon after ſpread itſelf into an *Univerſal Conflagration* throughout the whole Kingdom. For, inſtead of endeavouring to ſmother them at firſt, by proper Propoſals of an Accommodation, the *Saxons*, thro' ſome precipitated Counſels given at Court, united all their Forces to make Head againſt them, till they *both* grew *fiercer* by *mutual Oppoſition*.

Indeed, when it was too late, Count *Siniawski*, Great General of the Crown, uſed all the Arguments he could with them to deſiſt from purſuing their Attempts, but all in vain; he could not hinder

hinder them, being resolved (as they told him) to drive the *Saxons* out of the *Polish* Territories, their Country being otherwise ruined.

The Bishop of *Cujavia* proposed Terms of Accommodation; but his Mediation likewise was fruitless, and they would hear of no Terms till the Country was clear'd of *Saxons*.

The Great Chancellor, after many eloquent Speeches had the like Success; they would not bear (they said) with any Foreigners in the Kingdom.

The Primate likewise went to *Jaroslaw*, to exhort the Chiefs of the Confederates to return to their Duty; but, after several Conferences he had held with them, they told him it was their last Sentiments, that the *Saxons* should depart *Poland*.

The *Saxons* understanding that this Resolution of the *Poles* for their Departure, was not agreeable to the Court, took Courage, and resolved to try their utmost Effort to reduce the *Poles* to Obedience by Force of Arms. Accordingly,

ingly, in a Council of War held at *Warſaw*, it was reſolved, that General *Ribinſchi*, Palatine of *Culm*, and General *Bavier*, ſhould join the *Saxon* General *Beuditz*, to enable him to face the Confederates; and General *Fleming* applied to General *Czeremetof*, who was to command the Army of the *Czar* in *Pomerania* to leave part of his Troops to aſſiſt the *Saxons* in *Poland*. On the other hand the Confederates continued to encreaſe till they appear'd in the Field to the Number of 50000, and preſs'd the *Turks* and the *Tartars* to aſſiſt them, and in the mean time hang'd all the *Saxons* that they took in any of their Skirmiſhes. Like deſpairing Men in Shipwrack, they look'd about every where for Aſſiſtance; they catch'd hold, like drowning Men, of every Weed; they begg'd the *Czar*, their Enemy, not to oppoſe them; they invoked the *Pope* to be their Friend, and at the ſame Time call'd the *Turk* to their Aſſiſtance, as the *Indians* do the Devil, out of Fear; but yet they remained

deſperato

desperate to the *last*, and would *hear* of *no* Accommodations, till the *Foreigners* evacuated *Poland*: Nay they threatned to throw themselves under the Protection of the *Turk* and the *Tartar*; and the HAN of *Tartary* at last declared openly for *STANISLAUS*, and offer'd Alliances of Marriage with his Family. This brought on an Accommodation; The *Poles* were to pay the King and the *Saxons* so many Tymphans for every Fire-Hearth, and the King was to send all the *Saxon* Troops out of the Kingdom.

When I consider these numberless Evils, occasion'd by these Misunderstandings between that Prince and his People, I am poz'd to think what Punishment is severe enough for those Politicians of a State, that either to satisfy their *Ambition* or *Avarice*, or some other *vile Passion*, are the first Authors of all these Disorders.

To conclude therefore with those Words of the *True Briton*, with which I began, I am afraid it will be found to

be

be a very true Conſequence, and, alas! too fatal a Truth for the Tranquillity of *Poland*, " That a Kingdom can ne-
" ver be happy, where the Intereſt of
" the King is oppoſite to the Good of
" his People; and when a Prince is ob-
" liged to overturn the Bulwarks of Li-
" berty, in order to maintain himſelf
" on the Throne.

From whence the *True Briton* draws a ſecond Conſequence. " *Poland*, ſays this Author, " is a viſible Inſtance of
" this Diſtinction, where King *Auguſtus*
" labours to ſettle the Succeſſion on his
" Son, and render the Crown Heredi-
" tary. Every Patriot ought to op-
" poſe ſuch Attempts, and endeavour
" to preſerve the Government in its
" ancient and natural Purity. It muſt
" be allowed, that no Perſon, who pur-
" ſues the true Intereſt of that King-
" dom, ought to yield to thoſe foreign
" Innovations."

As to this ſecond Propoſition, I ſhall not determine, whether it be concluſive or unconcluſive, becauſe it abſolutely

lays the whole Blame on the King and his Miniſtry, and defends the People, as doing not only *right*, but like *Patriots*, in oppoſing all ſuch Innovations: But after briefly ſumming up the Heads of this Affair, as *Judges* do thoſe of the *Evidences* on each Side, I leave it to my Readers, as a *Jury*, to give their *Verdict*, which of the *Parties* (and, as I ſaid in the *Introduction*, whether the *Prince*, the *Miniſtry*, or the *People*) is moſt to blame; which of them is *guilty*, and *deſerves to ſuffer* for all thoſe numerous *Troubles*, which have for ſo long a Time perplex'd and diſtracted the Kingdom of *Poland*.

In all *Governments* it is the Duty of the *King*, his *Miniſters*, and indeed of every *honeſt Subject*, to prefer the *publick Good* to his *own private Intereſt*. But ſuch are the Frailties of human Nature, that *Princes* and *Great Men* are commonly for *enlarging* their *Power*; and the *People* fond of their *Liberty*, are always for *encreaſing that* as much as they can, and are apt to *rebell* when they think *it* is going

going to be taken from them. In these Cases, some *designing Men* flatter the *Prince*'s Temper, and lead him on by their ill Advice to *infringe* upon the *Liberty* of the *Subject*, while *others* animate the *People* to *rebell* against that *Prince*.

It is certainly better, for the very Sake of Order, to suffer many Evils, than to *endeavour* the *changing* and *overturning* the *establish'd* Forms, by which the Happiness of human Society is not obtained: And indeed Persons eminent for Virtue are not much accustom'd to move *Sedition*, when they see themselves debarr'd from *Dignities* and *Honours*, and postponed to People of little or no Merit, as it happen'd to *Cato* at *Rome*.

When Princes grow *Tyrannical*, and govern *despotically*, they act in *Violation* of the *common Rights* of Mankind; And tho' it does not become good Subjects immediately to rise up against their Authority, yet it frequently happens, as *Cambray* observes, that there will come a *sudden* and *violent Revolution*, which,

which, instead of *restraining* their *excessive* Power, will *irrecoverably* put an *End* to it.

The *Poles* did rise, but the *Saxons* were the CAUSES of that *Rising* by their *Tyrannical Proceedings*; And the whole Question is, Where the Fault lay first: whoever deserves to suffer, *King* or *People*, it is certain they have *both* sufficiently suffer'd: And *Kings* ought particularly to be *pitied*, who commonly are *guided* to *do*, what *they do*, by *Three* or *Four Favourite Ministers*. And if *Providence* permits the *Anointed Heads* to suffer for the Errors they are *led into*, what Punishments must the *same* Providence have in Store for *Those who designedly led them* into it? What *Pains* and *Penalties* for the *chief Adviser*? Will not all join and cry out with me,

——*Is there not some* chosen Curse,
Some hidden Thunder *in the Stores of Heaven*,
Red with uncommon Wrath, *to blast the Man*,
Who owes his Greatness *to his Country's* Ruin?

FINIS.

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